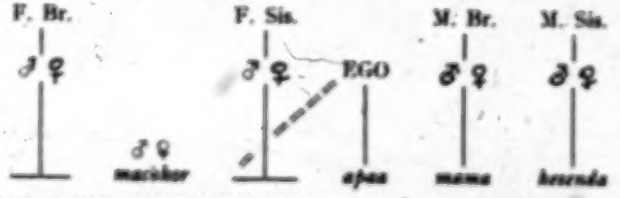
4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

Between a man and the members of his own generation considerable latitude is allowed. As the Dorobo put it, *Kicupakei, kiwerencinkei, kiilencinkei, 'Kumin kon, ngui kum kamet', amu ki lakok.* ("We use bad language to one another, we play together, we say to each other, 'May your father lie with you, or may you lie with your mother', because we are children", i.e. we are all of the same age.) These rude phrases, however, must never be used to elders, and to do so is very shameful; but spoken to members of one's own age-set or generation they are quite harmless and have no sinister implications. Between the sexes of the same generation there may be a perfectly innocuous intimacy, between brother and sister, between *macokor, mama,* and *kesenda,* which allows any kind of joking and language but stops short of actual sexual intercourse; and in spite of this license, such evidence as there was indicated that incest was not common. Between members of the same generation, especially in youth and early middle age, there is also a strong bond in the shape of mutual help and support among those who live near each other, extending to all departments of home life. The effect of propinquity must not be overlooked, and the claims of even a close relative who lives a long way off and is seldom seen may be reduced to insignificance.

The general attitude of a man's own children to the children of his *macokor,* his *mama,* and his *kesenda,* is the same, in that they are all like his own children, who may be played with or reproved when necessary, but without the use of any bad language or abuse. To those children to whom he is 'father's brother' there is of course the special attitude that I have already described. But between members of this generation there is a marked terminological difference:



so that by classification all the children on the father's side are *macokor,* while those on the mother's side are both *mama* and *kesenda*; and a man's own children are *apaa,* while those of his sister are *mama.* When the children are small these differences are merely nominal and not apparent; but as they grow older a distinction tends to arise between those on the father's side and those on the mother's side, especially between *macokor* and *mama*; and this is emphasized by the possibility that a man might marry his *macokor* (father's sister's daughter's daughter), even if he seldom or never does so in fact.

Between a man and the second descending generation there is a relationship of respect, for terminologically his grandchildren are equated with his grandfather. In practice, however, this generation counts as far as he